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December, 1952

No. 12

MASONRY ATTACKED AT VETERANS CENTER BY CATHOLIC CHAPLAIN

WORD has been received from Masons in the Veterans Administration Center at Kecoughtan, Virginia, that Father Charles S. Morawski of Saint Thomas Aquinas Chapel, a chaplain there, openly attacked Freemasonry in a leaflet dated August 24, 1952. The attack was immediately resented by a group of Masons at the Center with the result that Mr. P. L. Collins, manager of the Center, on August 29th issued the following statement to "All Employees, Hospital Patients and Domiciliary Members; Subject: Article in Religious Bulletin:

"1. In one of the religious bulletins issued at this station last week, certain statements were made concerning an internationally recognized fraternal organization. The undersigned wishes to issue the following clarifying statement concerning this unfortunate incident:

"a. The statements were included in the bulletin without the knowledge of the station management.

"b. If the bulletin containing these statements had been brought to our attention, publication would not have been approved.

"c. The undersigned does not agree with the statements concerned.

"2. We sincerely regret that this incident occurred."

The bulletin pursued the usual form of attack against Freemasonry by the prelates and priests of the Roman Catholic Church, charging that Freemasonry is a religion opposed to Christianity.

Since this form of attack has been made by the Roman Church as far back as 1738, we would not give it any notice at this time except that the priest in question, being a chaplain in an institution where there are sick persons, it would seem should have manifested a Christian spirit and refrained from venting his spleen where what he said would surely affect the welfare of those upon whom he might call or perchance come in contact. For this reason we quote his statement, as follows:

"Many people have asked the question: Is it true that members of Freemasonry reject belief in the Divine

Trinity and in the Incarnation of the Son of God?

"We know from the Masons themselves; it is their belief and teaching both in Europe and America that they are a religious sect utterly opposed to Christianity. Freemasonry attempts to displace Christianity with its own altars, temples, priesthood, worship, ritual, ceremonies, festivals, consecrations; its own creed, its own morality, its own theory of the human soul and the relationship of the soul to God. The 'God' of Freemasonry is merely a symbol for nature. . . . The 'Bible' of Freemasonry is not the Christian Book of Divine Revelation but merely another book of a religious sect similar to the Koran or the Book of Mormon. The history of Freemasonry shows that organization to be the revival of pagan mysticism. Its much-vaunted benevolence is devoid of the charity of Christ. Its spread from England to the mainland of Europe and the Americas carries with it, at least among its initiated members, one design and one spirit, namely, to undo what has been done in the world by the Catholic Church. Demonstration of these facts can be found in the Masons' own published works and in the work called 'A Study of American Freemasonry' by Preuss-Herder.

"Therefore, it is understandable that every Pope since the first denunciation of Pope Clement XII in 1738 has found it necessary to condemn Freemasonry and to forbid Catholic membership in that organization. Pope Leo XIII said that the ultimate aim of Freemasonry is the 'overthrow of the whole religious, political and social order based on Christian institutions and the establishment of a state of things based on the principles of pure naturalism.'

"It is true that in England now and in the United States the Order is of a more philanthropic and social character, but the basic principles have not changed."

As every scholarly Mason knows, the content of the above matter is a fraud from beginning to end. If this priest

knows anything at all about Freemasonry, he knows that it is not a religion and does not profess to be a religion. The fundamentals of its teachings and the basic foundations upon which it rests are the Fatherhood of God and the Brotherhood of Man. It does not accept as its own any particular religious belief. It leaves every individual free to practice the religion of his choice. It even goes so far as to prohibit the discussion of religion in its Lodges and insists upon respect for all religious beliefs, so long as that belief is based on the belief in God or a Supreme Being.

Freemasonry is not a religion, but it is an aid to all religions, as above defined. It does not believe in dogma and abstract doctrines, but it goes to the foundation of all religious thought, which is the basis of morality and religious practice, and that is the Brotherhood of Man. Anyone who attempts to represent Freemasonry as anything else is a fraud and a charlatan.

Yes, Freemasonry stands for these things and it endeavors to inculcate these ideals into its initiates, with patience and perseverance, and it endeavors to practice these ideals in the associations between Masons and their fellowmen.

In conclusion, it may be added that, up to the year 1738, Roman Catholics in great numbers belonged to Freemasonry and practiced, with their Protestant and other brethren, the principles and ideals of brotherhood. Pope Clement XII, in 1738, issued an encyclical in which he attacked Freemasonry and condemned it to eternal perdition. He was not entirely clear in his reasons for attacking Freemasons, but a strong hint was made by him that it was because they believed in brotherhood and that they would not disclose its secrets at confession. Every pope since then has not only confirmed the condemnation made by Clement XII, but many of them have issued special encyclicals condemning Freemasonry. One pope felt it necessary to issue as many as six or seven special encyclicals against Freemasonry.

All of the objections of the Roman Catholic hierarchy were finally summed up in an encyclical by Leo XIII, the pope referred to in the leaflet by Rev-

erend Morawski, which is known as *Humanum Genus*. In it he stated in plain language some of the many reasons why the Roman Catholic Church is opposed to and fights Freemasonry. Among them, he said that it is because Freemasonry teaches common brotherhood among men; that Freemasonry believes and teaches that kings, princes and potentates do not have a divine right to rule the people; that Freemasonry advocates freedom of religion, that is, that every individual should have the right to practice the religion of his choice; that Freemasonry teaches that the right of government resides in the people and not in kings, princes and potentates; that Freemasonry teaches the doctrine of the separation of Church and State.

These are some of the things for which Pope Leo XIII and other popes before and since him have condemned Freemasonry. It will be seen that those things which these popes condemn constitute the fundamental principles and ideals which underlie the very foundations of our blessed republic.

Yes, as stated above, Freemasonry stands for these things, and it does so proudly and with assurance that they are consonant with the highest teachings yet brought forth from the mind and soul of man. E. R.

THE GRAND MASTER OF ENGLAND APPOINTED LORD CHAMBERLAIN

Freemasonry in England and throughout the world will receive with keen gratification Queen Elizabeth's appointment of the Earl of Scarbrough as Lord Chamberlain of the Royal Household. As stated in *The Freemason's Chronicle*: "It is one more indication, were such needed, of the recognition of his sterling worth as a leader, already shown by Her Majesty's father, our late beloved sovereign, King George VI, who, soon after the appointment in 1947 of the Earl of Scarbrough as Deputy Grand Master, conferred upon him the highest distinction of Knight of the Most Noble Order of the Garter.

"Also, must the new mark of royal favor received by our M. W. Grand Master be especially welcome by the Craft throughout the British Commonwealth and Empire, as creating a yet closer link with the Royal House, following the severance of the long-established tradition of such association with the leadership of the Order which, begun in 1782, in the course of one hundred and sixty-five years has found no fewer than seven members of the Royal Family as Grand Masters, including among them two kings of England, four Princes of the Blood Royal, and the son-in-law of the monarch. To these must be yet added, as Past Grand Mas-

ter, His late Majesty, King George VI; as also, as Grand Master of the "Antients," prior to the Union in 1813, H.R.H. the Duke of Kent, father of Queen Victoria and brother of George IV, who as Prince of Wales, for 23 years was Grand Master of the first Grand Lodge. Thus, a total of nine was linked with the leadership."

It appears that the appointment of the Earl of Scarbrough is the first time in history that a Grand Master of the Grand Lodge of England has held the post of Lord Chamberlain of the Royal Household. However, there is "the record of a Pro Grand Master occupying the position, in the person of the Earl of Lathom, 2nd Baron Skelmersdale, G.C.B." The Earl of Lathom, while holding the title of Baron Skelmersdale, was appointed Provincial Grand Master for Lancashire, Western Division, in 1873, which office he held until his death in 1898.

The office of Lord Chamberlain of the Royal Household is not to be confused with that of Lord Great Chamberlain, which is an hereditary office since Henry I and connected with the House of Lords. However, it is the second highest dignitary at the Court, and the person holding it is, by tradition, always a member of the Government of the day. Since 1782 the office must be held by a Peer of the Realm and member of the Privy Council. The Earl of Scarbrough is to be created a Privy Councillor, the announcement being simultaneously made with his appointment as Lord Chamberlain of the Royal Household, the latter is one of the five great Offices of State.

GENERAL GRAND CHAPTER O. E. S. TRIENNIAL IN MILWAUKEE

The General Grand Chapter, Order of the Eastern Star, held its international Triennial Assembly in Milwaukee, Wis., October 12th through the 17th. Due to the geographical location of the convention city this year, there was a much larger attendance by Canadian members than in years when the convention city is in the far west or deep south, or overseas.

One of the acts of business of much importance to the members of the Order was the amendment of the Ritual. This involved considerable study on the part of committees and debate from the floor, and a result satisfactory to all was worked out.

The delegates voted to hold their next Triennial Assembly in Washington, D. C., in September, 1955, the exact date to be announced later. The Assembly will be the guests of the Connecticut and West Virginia State Chapters. Neither of these states has

facilities for handling such a large convention, so they agreed to hold it in the District of Columbia and act as hosts to the Triennial Assembly the same as though the meeting were held in their own states. As between 12,000 and 15,000 delegates and members who are not delegates are expected to attend, it is likely that the Triennial Assembly will be held in the Armory.

The following officers were elected for 1952-1955:

M. W. Grand Matron, Mrs. Ruth A. Jones, Waterbury, Conn.; M. W. Grand Patron, Wilbur H. Cramblet, Bethany, W. Va.; R. W. Associate Grand Matron, Mrs. Florence Plummer, Fairview Village, Pa.; R. W. Associate Grand Patron, Lloyd K. McRae, Helix, Oregon; R. W. Grand Secretary, Mrs. Mamie Lander, Washington, D. C., re-elected, as was R. W. Grand Treasurer, Miss Kathryn L. Gravins, Richmond, Va. The R. W. Grand Trustees chosen are Mrs. Josephine H. Browning (chairman), Ashland, Ky.; Mrs. Sayda S. Petterson, Madison, Wis.; Roy Clossen, Coffeyville, Kansas. The R. W. Grand Secretary Emeritus is Mrs. Minnie E. Keyes of Washington, D. C.

IMPERIAL POTENTATE TO VISIT HAWAII NEXT SPRING

The Imperial Potentate of A. A. O. N. M. S., Harvey A. Beffa, has accepted an invitation from Aloha Temple to visit the Oasis of Hawaii. Nobles, their families and friends are invited by the Imperial Potentate to join him on this occasion.

The pleasing and happy journey will start from the city by the Golden Gate, San Francisco, on April 22, 1953, on the *Lurline*, the "Queen of the Pacific." The voyage to Honolulu takes five days, and twelve days will be spent in the islands with a varied program of activities and sightseeing.

The visit was planned so that the Nobles, their families and friends would be in Hawaii on Lei Day, May 1st, to enjoy the gorgeous floral pageant and spectacle said to be second to none in the world.

George M. Saunders, general chairman of the Pilgrimage Committee, and his two associates, Roy W. Woodworth and Al G. Albertsen, state that these Imperial visitations have been so popular in the past that the cruises have been completely sold out months in advance of the departure date.

The cost per person ranges from \$439 plus \$39 tax, and up, depending upon the type of stateroom selected. This figure includes roundtrip steamer passage, hotel room at the Royal Hawaiian Hotel, and all meals from the time of departure until the return to San Francisco on May 14th.

LEADERSHIP HAS MANY FACETS: LEADERS ARE BORN, THEN MADE

LEADERSHIP is a word that has been often heard in the past several months, and there are many definitions of it, some of which either overlap or dovetail into each other.

Here is a flashing epigram by Cranford H. Burns, chairman of the Committee on Teacher Education and Professional Standards of the Alabama Educational Association: "The world at its worst needs leadership at its best."

Writing in the *Alabama School Journal*, Mr. Burns discusses the question, "How Can We Develop Leaders?" He lists twenty-six qualities by which to measure leadership, and holds that "leadership in a democracy must harmonize with the purposes and ideals of our democratic society."

Respecting human personality, its uniqueness, dignity and character, leadership moves toward goals that are understood and accepted by the whole group. Mr. Burns holds that leadership has due regard for the combined judgment of the group. He emphasizes that leadership gains status on the basis of merit rather than upon "pull and seniority."

Just as discerning observers have, on occasion, held that the message is of primary importance and not the messenger, similarly Mr. Burns points out that the leader promotes a cause and not himself. Prestige which he acquires is not deliberately sought. Rather, it is a by-product of serving disinterestedly the cause he has espoused. Because of this attitude, the leader focuses attention on the job to be done and minimizes individual deficiencies of others. This enables him to take a positive rather than a negative attitude.

The leader, asserts Mr. Burns, is a teacher at heart, a researcher, and one who constantly checks his own experiences against the experiences of others, and thus critically analyzes all sides of questions as bases for opinions. He has the capacity to face with calmness differences of opinion, and this is in large part due to the fact that the leader promotes a two-way process of communication—he listens as much as he talks.

The use made of authority is another test of leadership, he says, and adds that activity resulting from enforced directives "fails to release the creative abilities of individuals."

Mr. Burns concludes with the statement that leadership is "not a position but an opportunity" and that it results in "releasing and organizing power for group purposes."

All of the specialized groups in America look to the schools and colleges to lay the foundations of leadership in their respective fields. The question sometimes arises as to whether leaders can be made, or whether, perhaps, if they are not born leaders they never become leaders in a large way. This is a question that has been debated pro and con over the years by numerous individuals and groups and, like all such questions, evidence can be produced on both sides. But the preponderance of weight of evidence is that one must start with a talent, an inborn capacity, and then with training and experience rapidly develop into a leadership that is readily seen and acknowledged by "all and sundry," whereas all the training in the world without that talent to start with is as "sounding brass and a tinkling cymbal."

S. W.

"OUR AIM TO DEFEND THE FREE WORLD"—CHURCHILL

According to the *Belfast Weekly Telegram*, Prime Minister Winston Churchill was given a hearty ovation on October 24th at the Alamein reunion in the Empress Hall, London. He said, in the course of his remarks, that on General Matthew B. Ridgway, Supreme Allied Commander in Europe, had fallen the task of making an effective front in Europe as soon as possible.

"As far as Britain is concerned, we stand under his orders at his right hand, and we shall do the utmost in our power to make sure that the causes for which we have fought in the past and which we preserved in the past are not cast away.

"We only seek to defend the right of the people of the free world to carry on its way of life with a growing chance for all and with a future not limited, nor controlled, nor dominated by any set of tyrants, nor dominated by senseless formulas."

Field-Marshal Viscount Montgomery, Deputy Supreme Allied Commander in Europe, dispelled any thought that he was displeased and was resigning from S.H.A.P.E. He said: "I have heard it said that I am not happy and am leaving S.H.A.P.E. Do not believe it. I am very happy. Until the job is finished to General Ridgway's satisfaction, and so long as he needs my services, I remain at S.H.A.P.E. as his loyal subordinate."

General Ridgway walked arm-in-arm to the dais with Lord Montgomery, where he spoke of Mr. Churchill's superb leadership — "that symbol of dogged British courage," adding that he

was proud to serve with Lord Montgomery in any capacity.

It was reported that the North Atlantic forces were still not strong enough. Extraordinary progress had been made in building those forces, "but until N.A.T.O. has sufficient active military forces, backed by adequate reserves which can be quickly mobilized, we shall continue to stand in great danger of losing those priceless possessions which it is the first duty of any government to preserve."

We must be strong in the face of "strong and ruthless men who, without our strength, could today rob us of the things we hold most dear. There is no secret or sinister purpose in anything that N.A.T.O. has done, is doing, or plans to do."

3,500,000 CHILDREN IN RURAL AREAS DO NOT ATTEND SCHOOL

It seems incredible, but there are 3,500,000 children in rural areas of the United States who do not attend schools. This statement is made in a circular published by Save the Children Federation, 80 Eighth Ave., New York 11, N. Y. This organization is sponsored by twenty-five nationally known individuals.

The circular states that many of these children do not have shoes or warm clothing and thus are not able to attend school even where one is available.

Thousands of rural school buildings are obsolete, it is pointed out, crowded and old-fashioned, and many of these one, two and three-room schools lack decent sanitary facilities, running water or electric lights. Their equipment is inadequate and they have few of the essential supplies for education.

Many rural schools lack desks and children's books. Some lack even paper and pencils. A large percentage do not have school lunch programs and the children suffer from malnutrition because of inadequate home diet.

In our own country on the Navajo Reservation alone there are 25,000 children of school age, but there are school facilities for only about half that number. The Federation provides a School Sponsorship for these children, supervised by the SCF Central Committee on the Reservation and directed by a resident SCF field representative.

The Federal Government for many years has been providing educational, social and other services for the American Indians, but the material and services provided by the Federation are over and above those normally provided by federal appropriations.

The Federation has worked out a table showing what various sums from \$10 to \$96 will do in aiding its work.

SOME SUGGESTED TREATMENTS FOR HANDLING COMIC STRIPS

WHAT is the lure of the comic strips for children? Parents and teachers are deeply concerned with this problem. Some comics are admittedly good. Some, if they are not inspiring and uplifting, are harmless, while others, because they deal with murder, violence, cruelty and deceit, are harmful.

Dr. T. W. H. Martin, Inspector of Public Schools in Toronto, Ontario, Canada, writing in the October, 1952, issue of *The Argus*, the official organ of the Public School Trustees Association of Ontario, forthrightly faced up to the issues involved. He pointed out that "choice of reading matter is a question of taste. Good taste is not a matter of instinct, nor is it an inherited characteristic. It is acquired."

Having laid down that basic principle, he showed how the children and youth of today are no different than were the adults of today when they were youngsters. Naturally, their tastes are crude. The efforts of parents and teachers to inculcate a liking for "good literature" do not always succeed, because this is far above their standard at the moment. Thus it delays their progress.

Children have a liking for vivid color, rapid action and considerable violence. These, Doctor Martin believes, provide them with "vicarious outlets for their indignation against adults in general, and provide an emotional release for the tensions which inevitably build up between children and their parents, teachers, and the old man down the street who chases them off his lawn."

While there is a lack of literary quality in the comic strip, youthful taste in literature is "governed by only two factors, subject matter and readability."

Even adults sometimes find it difficult to develop a zeal for books on which time has set the seal of its approval. How then can one reasonably expect children and youth to do so? Doctor Martin made a telling observation, namely, that children's "taste for literary quality is not consciously or deliberately developed."

Find out, he suggested, the subject matter of their favorite comics. This is the key to the situation, for in any public library can be found well-written and illustrated books on just about any of the subjects treated in the comics. The next thing is to find out the child's reading level. This means his age or grade level at which he can read quickly and easily, independent of others. There are wide ranges of reading levels from a Grade Four level to a Grade

Twelve level for independent reading.

Doctor Martin pointed out that the parents are the best judges of their own children. The publishers have done a splendid job in providing books which cover the range of juvenile interests. Let the child browse among these books, in the home, the school or the public library. In this way "we can effectively meet the challenge of the comic book." And another happy comment which he made is that, eventually, there comes a time when the child can tell from the cover about what is likely to happen. Then his liking changes. He has had his fill of "blood and thunder," and he is ready to take another step upward along the path leading to literary good taste. It is at that moment that it is highly desirable to have a wide selection of better books available for his choice. S. W.

TEEN-AGE STUDENTS HELPED BY ALLIED YOUTH, INC.

Much has been heard in recent months about teen-agers in high school indulging in the use of liquors, but not so much has been known about an organization that has gained momentum in persuading the young people to realize that wholesome activities are greatly to be preferred.

This organization is Allied Youth, Inc., with headquarters at 1709 M Street, N.W., Washington 6, D. C. Its progress was slow at first, but it is firmly established and thousands of youths of both sexes attest its usefulness. Its Board of Trustees is comprised of persons whose names are household words throughout American homes.

Dr. Daniel A. Poling, editor of the *Christian Herald* and president of the World's Christian Endeavor Union, founded the organization and has been active in its support from the beginning. Dr. John R. Mott is Honorary Chairman of the Board. Active Chairman of the Board is Russell E. Singer, Executive Vice-President of the American Automobile Association. The head of the Executive Committee is Frederick W. Willcutt, electrical engineer, Washington, D. C. Other members of the board include Dr. E. M. Jellinek, Director of the Yale School of Alcohol Studies; J. C. Penney, 33°, nationally known merchant; Dr. Richard B. Kennan of the National Education Association; Carl Snively, head football coach of the University of North Carolina; Dr. A. C. Ivy, Vice-President of the University of Illinois; Frank E. Gan-

nett, publisher, of Rochester, N. Y.; Harry A. Bullis, chairman of the Board of General Mills, Inc., and Executive Secretary Roy Breg.

Youths give many answers as to why they join Allied Youth, Inc., and why they like it so well after joining that they continue their membership, which costs them fifty cents a year for each member to make it possible to send *The Allied Youth* magazine to that member's home address.

One youth stated that he wanted to know how to refuse a drink without being called a sissy. Another wanted to see what it was that made his friends so interested. Still another said he wanted to be shown good reasons why he should not drink. Each one says, in his own way, something like this: "From all I have read about crimes, accidents, and other terrible tragedies happening while a person was under the influence of alcohol, I realized that something must be done. Allied Youth, with its educational program, seemed to be the best way to solve this widespread problem."

As soon as funds are available it plans to expand its program to include every one of the forty-eight states. In fact, great interest has been shown in its program in Canada, New Zealand and Germany.

FOUR MEMBERS OF FAMILY JOIN THE EASTERN STAR

On October 11, 1952, Emera Chapter No. 561, Order of the Eastern Star, at Long Beach, California, initiated four members of one family—Mr. and Mrs. Henry L. Granger, their son, Richard, and daughter, Mrs. Charlotte Jeanne Powell. Both the father and son are members of Lomita Masonic Lodge No. 644, and Richard, the son, is a member of the Scottish Rite Consistory at Long Beach and Al Malaikah Shrine Temple at Los Angeles.

Mrs. Daisy B. Granger numbers among her ancestors Gen. John Tarbell who was the commanding general occupying a portion of the South following Lee's surrender, while her grandfather, Dr. John Peake, a surgeon, served with the Confederacy. He was a Master Mason and was one of the original '49ers during the gold rush days in California. Her father, Arthur F. Peake, was a charter member of El Paso (Texas) Lodge No. 130 and rode the Chisholm Trail when very young.

Elihu Root said: "It is not a question of religion, or of creed, or of party; it is a question of declaring and maintaining the great American principle of eternal separation between Church and State."

CALIF. PUBLIC SCHOOLS WEEK 33RD ANNUAL OBSERVANCE

A WARNING

THE General Committee on Public Schools Week of the Grand Lodge, F. & A.M., of California has completed its annual report. This covered the thirty-third Annual Observance (April 28-May 2, 1952). Public Schools Week starts with the fourth Monday in April, not the fourth week in April. The date and slogan for the 34th Annual Observance have been announced. The date will be April 27th through May 2, 1953, and the slogan, "The Public School—An American Heritage."

The General Committee Report states that the 33rd Annual Observance of Public Schools Week was the most successful of the many other highly successful observances. The public schools of California united to disseminate accurate information regarding all phases of public education. The report pointed out that "Public Education is dedicated to respect for the individual as a person and thus to the preservation of our American heritage of freedom for all." This year it also emphasized the ways in which education preserves and strengthens American free government and the part that our public schools have played and continue to play in unifying our citizens. It was these same public schools that taught the present adult generation when it was teen-age to acquire the skills essential to make the American heritage a basis for a progressively improved American way of life.

It was found that the most successful programs were those in which parents as well as students participated and that greater interest was aroused by this means than by merely open-house programs or visits to the classes.

One of the new features to arouse interest was to hold a Masonic public relations dinner to which the invited guests included educational officials and members of the faculty. This was followed by educational groups playing host to Masonic Public Schools Committee chairmen and members.

A Masonic Officers' Association devised a plan to stir up the interest of an entire county. They held a "Transportation Fair." The Masons obtained the cooperation of all educational groups, and they worked for months in advance to get the cooperation not only of all local organizations and trained veterans but of all branches of the armed services (there were several bases nearby) as well as transportation industries and civic authorities in a score of surrounding communities. This was a big enterprise. Newspaper articles variously

estimated the attendance from 53,000 to 60,000 at the opening of the "Transportation Fair." This plan was decided upon so as to reach thousands of people in that area who previously had not been interested in open-house programs at schools during the week of observance. In addition, it was thought that the effect would also be to influence favorably the citizens to vote tax increases for the schools or for school bond issues.

Election results showed that proposition No. 2 on the ballot carried. This was that the state should increase its support for public schools by at least \$70,000,000 a year, and the voters also approved Proposition No. 24 on the ballot, which authorized a bond issue of \$185,000,000 to help finance the construction of additional classrooms in public schools.

Masonic chairmen arranged for recordings of programs at service and civic club meetings. These were released on both radio and TV programs.

Stores throughout the various cities and towns of the state gave liberal window displays. One of the novel features this year was what was termed "live" window displays. Student demonstrations were given of skills in all classes from elementary through high school. "Live" displays were in action several hours each afternoon during the week.

There are more than 600 Lodges in the California Masonic Jurisdiction, and they all did their part in helping to make the 33rd Observance Week the spectacular success it was. The Grand Master requires an Annual Report from the General Committee of Grand Lodge on Public Schools Week Observance, showing the participation of each Lodge.

The General Committee was composed of the following: George D. Gavin, Chairman; Lowell K. Bain, Perry Barrett, Harry L. Buckalew, Forrest H. Keck, Hershal J. Lay, John M. Lee, Robert A. Odell, Roy L. Sawyers, Robert G. Woll. S. W.

FOREIGN TEACHERS IN AMERICA

According to Earl J. McGrath, U.S. Commissioner of Education, there are 312 teachers from 49 different countries in the United States now to spend 6 months studying and observing American educational theory and practice. In the group are classroom teachers, supervisors, and administrators. They come from countries in the Far and Near East, the American Republics, and Europe.

Communists need win only once; whereas those who believe in the democratic system must win every succeeding election to survive. This is a unique feature of Communism, as one country after another in Europe has learned.

It is what the Americans abhor most about Communism. Men accustomed to freedom—freedom of expression, freedom of the press, freedom to work and to worship when and where they please, detest the utter finality of Communism.

When the Reds win, there is no "next election."

What has happened in Europe and is now happening in Asia is very real. Nations in Europe that have, through "rigged" elections, succumbed to Communism, have lost what we understand freedom to be:

The right to worship as we please;
The right to think and to read and to speak as we please;

The right to work when and where and for whom we please;

The right to criticize men in public office, and the candidates for public offices, and to vote for whom we please;

The right to love whom we please, and to be free of fear of police invasion of our homes as long as they are conducted decently and honorably as all homes should be.

Evasion, mental reservation, mealy-mouthed refusals to bear testimony before an American court regarding Communism, speaks poorly of one who would call himself an American citizen and, as such, would directly or indirectly render aid and comfort to the enemy of our way of life by standing on his "constitutional rights."

No thinking man would attempt to pretend, even to himself, that our form of government was perfect. It is a form of government that permits change, as contrasted to the final brutality exercised by a dictatorship such as Communism has proved itself to be.

Any loyal American, in a few well-chosen words, can make it clear to all that he is 100 per cent for the continuation of our way of life, and that he is 100 per cent opposed to any further encroachment of his freedom by the Russian police state through a policy of infiltration into our social and political life by foreign agents and American-born dupes of the Kremlin's philosophy.

Just a few well-chosen words tell exactly where a man stands.—Zuhrah Arabia.

Kill and you will be killed. Prepare to kill others, and others will prepare to kill you; and the end can only be universal disaster and destruction.—Ghandi.

CHURCH POLITICAL PARTY?

IN a recent address commemorating the 150th anniversary of the Massachusetts Baptist State Convention, Dr. Joseph M. Dawson, 32°, Executive Director, Baptist Joint Committee on Public Affairs, was quoted by the *Boston Herald* as lamenting the formation of church political parties in this country, and he ventured to state that relief from the hurtful pressures of such may lie in the growth of Roman Catholic liberals.

Doctor Dawson stated, in his monthly *Report from the Capital*, that he saw some confirmation of this view in the declaration of Bishop John J. Wright of Worcester, Massachusetts, who, while still seeking to justify the functioning of Roman Catholic political parties in Europe, was quoted in the *Catholic Standard* of Washington, D. C., as follows:

"There has never been a movement here toward anything like the European Christian Democratic parties since there has been no necessity for Catholics or other religious people to organize their own political parties.

"It would be utterly alien to the traditions of this country to give any political movement a religious name, and Catholics would be the last, I hope, to contemplate so mistaken and unnecessary a step."

In his comment Doctor Dawson quoted Dr. Robert J. McCracken's remarks on this point, in his Reformation sermon delivered in Riverside Church, New York, adding that perhaps the bishop is somewhat unaware of the political activity of his church in the United States. Doctor McCracken stated:

"With the tide running against it in Europe, its stronghold for centuries, Roman Catholicism is engaged in ceaseless, surreptitious pressure to obtain a position of preference and control in the New World. Nor can there be much doubt as to the success attending its efforts. It has an astonishing hold over the machinery of American life—the press, the radio, the films, the whole field of public relations. It is constantly bringing its weight to bear on local, state and national officials, on the political machines which rule many of our cities, on labor unions, social welfare agencies, teachers' organizations. Its clearly avowed purpose is to make America Catholic.

"Already we are at the place where no political party is prepared to incur or even risk the hostility of the hierarchy. A respect is paid to its censorship which is eloquent evidence of the pressure being employed to enforce it. Fear of a Catholic boycott has become

a factor alike in commercial and political life. Editors and businessmen, as well as Senators and Congressmen, are afraid to give offense to Catholics because back of Catholics is an authoritarian system which can make its weight felt. It is high time Protestants realized that Rome has established itself practically as an independent empire in the United States.

"Take the President's nomination of an ambassador to the Vatican. Doubtless it was prompted by a variety of motives, of which one was the desire to secure closer collaboration between the United States and the Vatican in the struggle against Communism. But behind it was there also on Rome's part a bid for preferential recognition, and on the President's part a bid for the Catholic vote? On what level are we to operate in this matter? On the level of power-politics, or on the level of principle? For Protestants there is a principle at stake. It runs right back to the framing of the Constitution. The Founding Fathers, familiar with the union of Church and State on the continent of Europe, familiar with the struggle for ascendancy on the part of both and with the tension and friction resulting therefrom, resolved that here the two should be separate—that the official, institutional functioning of the one should not be linked with the official, institutional functioning of the other. There was to be no establishment of religion in America. There was to be no political status, certainly no preferential status, accorded to any ecclesiastical body. Equal rights for every faith and discrimination against none was the democratic principle laid down by the makers of the Constitution. It is the distinctive feature of American life and the guarantee of religious liberty, which is the fundamental liberty.

"The principle of separation of Church and State is a principle to which the Roman Catholic Church is absolutely opposed in theory and reluctantly conformist in practice in countries where it is without power of jurisdiction. In every country where its influence is paramount it asserts its spiritual supremacy over the State and over the rights of minority religions. The American clergy trained at the Pontifical University in Rome are taught: 'Catholics must make all possible efforts to bring about the rejection of this religious indifference of the State and the instauration [restoration], as soon as possible, of the wished-for union and concord of State and Church. . . . Whether tolerance of non-Catholic religions is promised under oath by a

statutory law or not, it can never be admitted.' That is what is taught in Rome. Here in the United States Monsignor O'Toole, Professor of Philosophy at the Catholic University of America, had this to say: 'No Catholic may positively and unconditionally approve of the policy of separation of Church and State. But given a country like the United States, where religious denominations abound and the population is largely non-Catholic, it is clear that the policy of treating all religions alike becomes, all things considered, a practical necessity, the only way of avoiding a deadlock.'" E. R.

NEW MEXICAN FILM LAW HITS ROMAN CATHOLIC PRACTICES

A NEW law in Mexico confers on the Minister of Interior powers that make him a protector of public morals as affecting films and television, but they do not extend beyond those two fields.

In a special dispatch from Mexico City, published in *The New York Times*, October 13, 1952, it was stated that scenes with a religious theme have been cut from both newsreels and feature films. One case cited was that of a Mexican-made movie entitled "A Divorce." This was withdrawn from exhibition because the story defended church marriages.

While church authorities have remained silent, the National Union of Sinarquistas, a Roman Catholic organization, denounced the censor and the law, sarcastically commenting that "pornography was all right but not religion."

The Mexican newspaper, *Excelsior*, has opposed the new law, and said that the country is faced with the worst "religious intolerance" on the part of the movie division of the Ministry of Interior since the bitter anti-Roman Catholic campaign in the Calles Administration.

On the other hand, the Ministry of Interior explained that "Mexican law forbids acts of external demonstrations of respect to God and His faith by processions, sacrifices, offerings or other ceremonies." But, in the rapprochement that has been going on for several years between Church and State, authorities are reported to have turned their heads the other way in regard to enforcing this and other similar regulations, and Mexicans are surprised at the sudden "clean-up" in television.

The revised film law was passed by the Chamber of Deputies and still has to be enacted by the Senate. But, notwithstanding that fact, the authorities began their metaphorical fumigating of the entertainment world. S. W.

NEW SCENES FROM OLD PLACES

GEORGE H. RIGGS, PASTOR

Victory Memorial Baptist Church, Louisville, Ky.

Part I

GOD promised Abraham a son; the years moved slowly by and that son was not born. Abraham grew impatient with God and took for himself his handmaid, and she bore him a son named Ishmael. Abraham later had God's promise fulfilled. Isaac, the heir of the promise, was born. In recent years the Arabs, descendants of Ishmael, and the Jews, descendants of Isaac, were fighting for possession of the land of Palestine. It is a new scene from an old place. Think of it! Abraham, the man who was honored by being called the friend of God, his lack of patience regarding the promise of God, makes for strife on the scenes of history thousands of years later. How far-reaching is the single act of a single man! It makes a new scene from an old place.

Called "one of the few men by whom the history of the world was greatly altered," Martin Luther stood against the Roman system of making the religion of God a bargain business, where men were sold forgiveness and rights to sin. This man of his people stood up and preached heartfelt religion, repentance, and faith in Christ as the only salvation possible. He preached it with conviction and the common people heard him gladly. That inward yearning of his heart to see men brought right to God for sin forgiveness drove him on against emperor, against papal power. In 1524 in Nuremberg, Germany, he was condemned as a heretic. In 1946, in Nuremberg, Germany, a host of Nazi, godless killers went on trial for their atrocities and crimes of the recent war. It is a new scene from an old place. Who can say that the rejection of Luther was not the starting point for a warring nation, which has had to be whipped two times in thirty years. The difference in the old scene was a man who was set on fire for God; the new scene is men who disbelieve in God and who were set on fire by naturalism. They left God out and doom came.

In a beer hall of Munich, a raving, emotionally unbalanced man stands up and cries, "We will conquer the world—all races shall serve us." His first attack was against the people called Christians—then the Jews. If his plan were to succeed, nothing of God could be used. For the Bible he wrote *Mein Kampf*, for Christ he put the Fatherland. Christ was a myth; if He were a Jew, He deserved to die. From the scene of Munich this godless band,

without mercy, by hook and crook, marched, leaving a trail of blood behind until it looked as if the dreamer's dream for world conquest might be true. But he was stopped. The Nazi swastika was riddled. In recent months American airmen had their headquarters in the same Munich beer hall—it is a new scene from an old place. What Hitler forgot was that God will not be with any army or nation or individual who will disregard the right way of life and belittle the worth of man. He left God out, and the would-be world conqueror went the way of all the earthly dead.

The one thing which we wish to impress upon our minds today is this: the particular point of all these different scenes is that in one or the other God was left out. We will affirm without further argument, although much could be given, that whoever you are, whatever your station, however far-reaching your influence over men, if you discard God, your life movement is sealed to death. No man succeeds who disregards God. These few tips from history should cause us to realize this.

If you get what you want without God, then those who follow you will have to pay the price. Nothing real and lasting can come to the ends of the man who will leave God out of his plans for life. How I wish I had ten thousand tongues to cry this word to so many who, like ships without rudders, are blown head-on by the winds of folly into icebergs which freeze out the life of men. I tell you, friend; God tells you, friend; history tells you, friend, that you cannot make it without God. You may travel with ease along the road of life for many miles, seemingly making it fairly well, disregarding God, but sooner or later you will cry out, with one who has tried the same plan you have, "Ah, life is but a poor player who struts and frets his hour upon the stage and then is heard no more. Life is a tale told by an idiot, full of sound and fury, signifying nothing."

It may seem that I am the voice of one crying in the wilderness, and you may say, "I have heard that before," but I want to throw a caution light out before you about these growing new scenes from old places in this land that I love.

HOME LIFE

It has been suggested that, if we move on at the same rate we are now going,

in another 100 years there will be no homes at all. This is perhaps an exaggeration, but it is a call to every home lover to do something about it. Many cities have three of five marriages that go on the rocks in less than ten years. The birth rate of illegitimate children is appalling. The problem of youth delinquency—as some say, not youth, but parental delinquency—has grown by such leaps and bounds that the Commonwealth Attorney of our city stated to the Louisville Baptist Pastors' Conference that year before last the average age for the average major crime committer was not twenty years of age, that would be bad, not nineteen years of age, that would be terrible, but the alarming age of seventeen years. Children and small babies are given away on trains. Little babies are put out on the streets to die. Every city and town has its share of too many lads and lassies who, having nothing to do, the children of uncaring parents who cannot be bothered with children, are victims of the devil's workmanship. This is the new scene about an old place—the very groundwork for all life—*home*. A new horrifying scene, if you can be horrified; a new tear-bringing scene, if you care to cry.

What makes it so? Is it because home has lost out? Is it because the modern makeup of man is different from yesteryear's? No, we doubt it. This new scene from the old place all springs from what the old home had that the new has said it does not need—God. For the old-time family altar, we have the new-time family, never at home at the same time. For the old-time Bible reading, we have the new-time radio comedian. For the old-time home gathering, our age has the new-time roadhouse, "nite" club or dance den. For the old-time whip that cracked and made youth remember discipline, we have the modern, "I am too busy to bother with kids." For the old-time love for children, we have the new-time, "Children are too much trouble." For the old-time party, our age has the new-time clubs. For the old-time fatherly talk with children, we have the new-time daddy who is too busy making a living, as he calls it, to tell son how to live. For the old-time mother who told daughter about the facts of life, we have the new-time "mom" who loves her booze and goes to her gossip dens, while daughter must learn the facts of life the hard way—the way which causes her to give away her real self and go through life ruined. We teach them to read. "Let them read about sex life" is our great alibi today; as a result thousands disappear from society each year—lost to decency. It is a black blot against our age. It is worse than

that—these things are a discredit to humanity, let alone Christianity.

But why the new scene, from "home sweet home" to "home is no more home"? Is it not because too much of our thinking and acting is without regard to God? I do not care who you are, your home is crushed if you are attempting to build without God. For God founded it, and its nature is so that it must have His divine nature within. Christ must be the invisible, yet known leader who stands within the circle of the family life, if it is to survive victoriously the attacks of sin and everything ungodly which our age musters.

(To be continued.)

THE FELLOWSHIP OF FREEMASONRY

The Rt. Rev. the Bishop of Crediton, who is Provincial Grand Master of the Provincial Grand Lodge of Devonshire, England, preached at the annual church service of Virtue and Honor Lodge No. 494 in Axminster, recently. The service, which was attended by a large congregation including members from neighboring Lodges, was conducted by the Vicar, Reverend W. H. Dormor, assisted by Mr. T. Mayo (diocesan reader), a Past Master of the Lodge.

Taking as his text, "Him that overcometh will I make a pillar in the temple of my God" (Rev. 3:12), the bishop said the first thing required of a pillar, if it is to add to the strength of the structure, is that it must be firmly founded. The foundation of Freemasonry is the Great Architect of the Universe, God Himself, and in the Lodges they never attempt any work or take any step without invoking God's blessing on what they are about to do, nor without the Volume of the Sacred Law, the Bible, open before them to remind them of the presence of the Unseen.

"We Masons are trained to look up to God as our Father, the Almighty, ruler of heaven and earth; we, His frail creatures, dependent upon Him for all our blessings. We have a firm foundation. Masonry is a very ancient institution, with its roots in the dim and distant past. If it had been ill-founded, that weakness would have shown itself in the passing of the ages. Our institution, our fraternity, has not shown that weakness because it is firmly founded on the strength of God. The power of lasting comes from the everlasting."

He said that, if a pillar is to be of any constructional value, it must be upright and straight. If it is crooked and could not pass the test of the plumb-line, it is of no value. Generally, pillars in churches were built of a multitude of stones. In a pillar built

of several stones from one rock it was requisite that each stone should be sound itself, otherwise it was a source of weakness to the whole pillar. Every Lodge that is a sound pillar in their fraternity is a source of strength to the whole institution, the whole of Masonry in the Province and, indeed, throughout England. Every brother who is truly built up as a living stone in God's temple of life adds strength to that pillar.

The pillar does not fulfill its function and purpose if it is by itself. It only does so when linked up with the rest of the building, bearing its share of thrust and weight. In isolation it fails in its purpose; in conjunction, it fulfills it. Isolation is unknown in Masonry. The members are knit together in a wonderfully close companionship.

"I always think this is God's purpose for all human life," the bishop continued. "Man was never meant to live in isolation, but always in close fellowship with his fellows. I always believe that is one of the great strengths of our institution; that it does bring you and me into wonderfully close fellowship with each other, and with others, so that we, like the pillar, bear our share of the thrust of life."

"In these days, when our lives are being brought so much closer together through the development of community life, it is becoming more and more important that we contribute to the full our richest contribution to community life and uphold, like the pillars are upholding this building, the honour, integrity and uprightness of life—business life, civic life and home life."

CALIFORNIA BODIES CELEBRATE 50TH ANNIVERSARY

The California Scottish Rite Bodies in the Valley of San Francisco, California, celebrated the 50th anniversary of their founding with two elaborate ceremonies.

The first was held in Albert Pike Memorial Temple on October 2, 1952. Over 500 Scottish Rite Masons attended, including a splendid representation of the Masters of the Scottish Rite in California, all of whom were invited. The program opened with an invocation by Rev. Edward A. Wicher, 32°, Rector of St. James Episcopal Church.

Following the flag tableau and salute led by the Scottish Rite Guard, members and guests were welcomed by the Venerable Master of the Lodge of Perfection, Bradford Bosley, 32°. Arthur Brouillet, 33°, Past Grand Master of the Grand Lodge of F. & A.M. of California, gave a comprehensive and moving account of the work of the founders of the California Bodies. Charles

Forbes, 32°, Wise Master of the Rose Croix Chapter, introduced the dignitaries, and the entertainment and elaborate refreshments were in charge of Harry E. Morris, 32°, K.C.C.H.

The second feature of the celebration occurred on October 4th at the Palace Hotel, where 800 members and their ladies attended a dinner dance. All Scottish Rite Masters in California were invited, with their ladies. Following the dinner, of which George D. Gavin, 32°, was general chairman, several entertaining acts were presented. The event was unique in that there was no head table, and there were no speeches, only a brief welcome by Brother Brouillet, honorary chairman. The event marked the salute by the members to their ladies, each of whom received a magnificent orchid corsage.

The Venerable Master said, in announcing the event: "This is the Golden Jubilee Year for the California Bodies, 1902-1952, a fitting time to reflect upon the accomplishments of the past fifty years, also to plan ahead to make the future even better."

AMERICAN PUBLIC SCHOOL

MARK W. BAUM, K.T., 32°
3628 Neosho St., St. Louis 16, Mo.

NOW that the great American election is over and the people have chosen their leader, everyone will get behind him and do their bit which is as it should be.

It is also time now to get behind the never-ending problem of our free, public schools, and watch the type of qualified person we put in as the head of our schools and also the types of people we choose for our school board.

As of now we find that Boston and San Francisco have started something which is entirely against our free public school system. This may very well turn out to be a tragic condition as this same plan is strategy to move in a similar pattern from Boston to the Middle West and from San Francisco toward the East across the country. We hope they will not meet here in St. Louis.

We have a fine, free, public school system here with a 32° Scottish Rite Mason as Superintendent, and we watch our school board so that those favoring parochial schools are in the minority. This is a great city for parochial schools, yet they understand our problems as we understand theirs, and so far harmony prevails. Every thinking Mason in St. Louis will see that no friction exists and our schools will be a challenge to other towns for freedom and progress.

Free people, remember this maxim: We may acquire liberty, but it is never recovered if it is once lost.—Rousseau.

BELFAST, IRELAND, WOMAN HAS ATOM WAR FOOD PLAN

THE *Belfast Weekly Telegram* stated that Miss Edith Walker, O.B.E. of the Ministry of Food in North Ireland, would sail aboard the *Queen Mary* on October 8th for the United States, to explain how to organize emergency feeding in the event of dislocation of communities through atomic attack.

The *Telegram* stated this is one of the things which America recognizes that North Ireland folks know more about than Americans. Miss Walker, who is an assistant secretary in charge of the emergency meals division of the Ministry of Food, is an acknowledged expert.

She was invited by the United States Federal Defense Administration, following a visit to England in 1951 of food experts, scientists, and civil defense officials from the United States and Canada. Miss Walker was scheduled to spend ten days in Ottawa and was to come to the United States to tell of the "food flying squads" of canteens and lorries which are placed at strategic points in North Ireland, Scotland and England.

In her talks Miss Walker said that women are even more important than men in emergency feeding schemes. British women join the welfare section of their local Civil Defense Corps, which deals with emergency feeding. Local authorities have learned from disastrous experiences what a lot of people are needed for such work.

She told her listeners here that, "should disaster strike Great Britain tomorrow, an aproned army of housewives is ready to meet the emergency with one of civil defense's most vital weapons—food. The first thing you want if you have been bombed is something hot to eat and drink." Britain's Ministry of Food has set up a complete, nation-wide mass feeding program with enough food, cooking equipment and, most important, woman-power to carry thousands of disaster survivors through the emergency period, all of which is organized on a "simple, economical and highly practical" emergency feeding program.

"You'll remember Napoleon said an army marches on its stomach. Well, we believe the courage of people after an air raid is directly related to the fullness or emptiness of their stomachs.

"You can't overestimate the importance of feeding. Some people spend so long on the transportation and rescue aspects of civil defense that they forget the importance of bringing food quickly to thousands of people."

Miss Walker said that 61,000 women, most of them middle-aged matrons with grown children, belong to an "army of housewives" who are trained to build stoves out of rubble, whip up a hot cup of tea or a two-course meal in the middle of devastation, and serve food to 500 people at a sitting.

She explained that other women belong to so-called "food flying squads" which bring mobile kitchens and food supplies into stricken areas. Women will be at the wheels of over 300 heavy trucks or "lorries," and others will speed ahead as motorcycle outriders. Twenty-two convoys of trucks and motorcycles are presently scattered through England; each convoy is capable of producing 8,000 meals.

"Englishwomen are learning what to do, and, what's more, they're learning eagerly." The housewives get practical training in mass feeding in two ways—first, by spending a week at summer cadet training camps (where young boys learn military training); second, by working with the school lunch program in their own towns.

All mobile kitchen equipment has been given practical use in the school lunch program, with the trucks spending thirteen days on each school ground, while the local townsmen learn how to make use of the equipment. This insures that none of the food is wasted in demonstration and that the whole thing is of great interest to the children.

Concluding her talk, Miss Walker asked: "Why is the Englishwoman so much better organized for civil defense than her American sisters? We've been bombed. We don't have to persuade people that bombs will fall. In England we look upon civil defense as the fourth arm of defense, along with the Army, Navy and Air Force. We don't dwell on the horrors of modern warfare—the scare approach you'd call it. Instead, we treat this as a piece of organization that has to be done. None of us can bear to think of an atomic bomb, but feel that preparing for it probably puts it off."

N. Y. MASONS GIVE \$1,000,000 TO FIGHT RHEUMATIC FEVER

"I almost do see millions of happy youngsters, laughing and skipping in the sunshine of perfect health—all because we cared enough to maintain a fund for scientists until they got results. I can also visualize the elimination of many complications in later adult life with a consequent reduction of many types of disabilities."

So wrote Samuel Kaltman, President of the Masonic Foundation for Medical Research and Human Welfare, in the October, 1952, issue of *The Empire State Mason*.

The latest grants of this Foundation given in September, 1952, totaled \$172,103.25. Thus the Masons of New York State will have had approximately a million dollars in several research laboratories fighting the terrible scourge of rheumatic fever and allied diseases." The first grants were made in October, 1948. The Medical Council and Medical Review Panel stated that all of this work represents "a tremendous amount of progress."

The six institutions where this research is now being carried on are: New York University-Bellevue Medical Center; Syracuse University Medical College; Irvington House for Cardiac Children; University of Rochester Medical College; Columbia University, College of Physicians and Surgeons; Buffalo University School of Medicine.

Mr. Kaltman stated: "It is gratifying to members of the Foundation to realize that, in trying to help the child victims of rheumatic fever, we have also been instrumental in helping the military units of our great democracy." He related the heart-rending and thrilling story of "Vivian, a pain-racked little mite of 9, whose plight was so pitiful she was given the first precious gram of cortisone at one of the research centers. Three years later she is happy, free of pain, up to normal weight and leading an almost normal life. For over eight months, she has not even required cortisone."

The goal of the Foundation is to wipe out this dread disease of rheumatic fever, and Mr. Kaltman said that this "may be accomplished sooner and possibly more speedily than any other major disease has ever been conquered."

When men have realized that time has upset many fighting faiths, they may come to believe . . . that the ultimate good is better reached by free trade in ideas. . . . That, at any rate, is the theory of our Constitution. It is an experiment, as all life is an experiment. Every year, if not every day, we have to wager our salvation upon some prophecy based upon imperfect knowledge. While that experiment is part of our system, I think that we should be eternally vigilant against attempts to check the expression of opinions we loathe and believe to be fraught with death, unless they so imminently threaten immediate interference with the lawful and pressing purposes of the law that an immediate check is required to save the country.—*Oliver Wendell Holmes.*

STAY SINGLE, SAY STUDENTS OF QUEEN'S UNIVERSITY

WEBSTER'S Collegiate Dictionary gives one definition of pragmatism as: "An American philosophical movement founded by C. S. Peirce and William James, and having as its characteristic doctrines that the meaning of conceptions is to be sought in their practical bearings, that the function of thought is as a guide to action, and that the truth is pre-eminently to be tested by practical consequences of belief."

Let us see how this doctrine is applied by the new students of Queen's University in Belfast, Ireland. The doctrine is rather viciously attacked in certain areas of American thought at this time as applied to education. The *Belfast Weekly Telegraph* carried an article suggested by the above heading. It stated: "The five hundred and fifty new students—male and female—to Queen's University have made their first collective decision—to resist Cupid's darts during their years of learning." The decision was reached in a debate on the subject: "That Students Should Endeavor to Remain Single."

Following the debate, "the motion was carried by a large majority, 'Freshers' and their elders in Academic life voting in its favour, and those who put their hands up for the single state included a good portion of the fair sex."

The *Telegraph* stated that Dr. Henry Mackle, himself single and a lecturer at Queen's, proposed the motion, and Denis Hawthorne, a law student, confessed that he was horrified at the prospect of marriage.

Against the idea was the Dean of the Law Faculty, Prof. J. L. Montrose, who was supported by Elizabeth Madill on the staff of the University library. Professor Mackle said he was "not against marriage—an admirable institution—but at the University is neither the time nor the place." He held emotional considerations were irrelevant to the question, that "it called instead for cold, logical thought," and gave these reasons:

"From History—Knowledge without distraction.

"From Statistics—Percentage of marriages in universities in the British Isles very small, possibly less than one per cent.

"From Literature—'Marriage in haste and repent at leisure' and 'never do to-day what can be put off till tomorrow.'

"From Academic Experience—'The thing that matters more than anything else in University life is the acquirement of knowledge and the pursuit of truth'."

Doctor Mackle contended that the mass student revulsion to matrimony was common sense. "This blessed state is quite nice but not for the student. It would soon lose its 'zip' on a County scholarship or Ministry of Education grant," he said. Concluding the statement of his position, he added: "Never be a party to any activity which might make the cloistered quadrangle a setting for the eternal triangle."

In the course of his remarks, Professor Montrose said that, while he did not want to turn the University into a "matrimonial market," he thought Doctor Mackle was out of touch with modern thought and modern youth; that Doctor Mackle, in his argument, had produced the classic distortion of democracy—that the majority must always be right; that his arguments were not an attack on the motion for debate, but on the state of matrimony to which he owed his existence.

"The motion calls for cool, monetary calculation rather than for people to realize those aspirations, which make us truly human," the professor said.

Mr. Hawthorne, the law student, interjected the name of Mrs. Pankhurst by stating that, when she, the leader of the suffragettes, chained herself to the railings of Buckingham Palace, she could not have foreseen that her actions would lead to a state of affairs that was striking at the very roots of University life.

"We must be wary of this subtle, dreadful threat to male supremacy. Women have become so strong and men so weak that marriage has become almost inevitable."

Miss Madill, of the library corps, said she was not suggesting that they should rush into marriage. "Take your time," she advised. "Look around and then take the plunge." She added, with humorous grace: "I am 22, still on the shelf and getting dusty, so I am all in favour of the married state." E. R.

WASHINGTON PORTRAITS WILL NOT BE ELIMINATED

In an article by Iris Turner in the *New Orleans States*, entitled "Public Schools Turn Back on Old-Time Classrooms," there appeared the following queer paragraph: "Classrooms in junior highs and high schools will be more conventional, but they, too, will have movable desks, more tackboard and storage space as well as new lights, floors and wall paint. As for George Washington portraits, the school board is making no move to eliminate the pic-

tures, but they are gradually being replaced by more interesting paintings."

The school board members of New Orleans being all of the Roman Catholic faith but one member, the proposal to eliminate the portraits of George Washington from the walls of the high schools and to replace them with "more interesting paintings" was taken as an affront to the memory of the first President of the United States and "the Father of his Country," by many patriotic citizens of New Orleans. Accordingly, a protest in the form of a resolution was sent to the school board and to the Governor of the state, Robert F. Kennon, by one of the Scottish Rite Lodges of Perfection in New Orleans, signed by George L. Singelmann, 32°, Venerable Master of the Lodge. The resolution demanded that the school board "rescind the order removing pictures of George Washington," and replace any portraits removed.

Denials were made by Louis H. Pilie, vice-president of the board, who stated that he "never heard of such a policy and I know of no removal of any of the portraits from any school." Dr. Clarence Scheps, a board member, denied that the school board was removing the first President's pictures from school walls. But it would seem, from an item in *The Times-Picayune*, that Dr. Scheps back-tracked a bit, as the paper stated: "Scheps, referring to a 'rumor' that the pictures were being taken down, said that the board found a number of portraits 'buried under clutter and rubbish' and others in a 'neglected state.' The board, he said, is 'seeing that these pictures are put back up—on clean walls.'"

TOO MANY HANDS

It is recorded that Emperor Frederick the Great, King of Prussia, had a difficult time, as all government heads do, in balancing his country's budget. On one occasion he gave a banquet, inviting persons of note to discuss the situation. He explained his dilemma, and asked how it came about that, although the taxes were high, not enough money was on hand to meet expenses.

At last an old general, seated at the other end of the long banquet table, arose and fished a large lump of ice from his punch bowl. He held the ice in his hand for a moment, then passed it on to his neighbor, asking that it be passed from hand to hand until it reached around to the emperor.

This was done, and by the time the lump of ice reached Emperor Frederick, it was reduced to the size of a small walnut. The general sat down. The lesson was obvious—there were too many hands in the government.—*The Orphans' Friend and Masonic Journal*.

DISTINGUISHED AUTHORITY DISCUSSES O'NEILL'S BOOK

W• STANLEY RYCROFT, noted authority on South America and on Protestantism and its spread in that continent, reviews in *The Churchman* a book by James M. O'Neill called *Catholicism and American Freedom* (Harper and Bros.). This book is supposed to be a definitive answer of Roman Catholicism to the best seller by Paul Blanshard, *American Freedom and Catholic Power* (The Beacon Press, 25 Beacon St., Boston 8, Mass. \$3.50).

In view of Mr. Blanshard's sixty-page pamphlet demolishing Mr. O'Neill's book, it is indeed surprising that Mr. Rycroft, in an evident effort to be fair, has swung so far in the other direction as to appear, in more than half of his article, to be writing an apologium of Mr. O'Neill and his book. Then he about-faces and places some formidable statements in defense of Mr. Blanshard's book.

For instance, he is quite sure that Harper and Brothers would not have published Mr. Blanshard's book, but it did publish Mr. O'Neill's book. However, Mr. Rycroft neglects to state that, after reading the manuscript of the O'Neill book, Mr. Blanshard was compelled to threaten Harper and Brothers with a libel suit if certain passages were not eliminated. Nor did Mr. Rycroft state (as he might have done) that Mr. O'Neill quotes out of context and also omits qualifying passages, which give a false and misleading meaning.

But Mr. Rycroft does take to task Roman Catholic censorship and boycott—particularly the latter. He then comes to Mr. Blanshard's defense, stating that "one of the main theses of Blanshard's book is not answered by O'Neill. It is true that he discusses Blanshard's 'Catholic Plan for America,' but he seems to miss the weight of Blanshard's argument or warning concerning what has happened in countries where the Catholic Church predominates. The sad exhibits of such countries are there for every impartial observer to see."

Coming to specific instances, Mr. Rycroft states: "The violent persecution of Protestant minorities by Roman Catholics in Spain, Colombia and Mexico today is an eloquent reminder for all who wish to take the trouble to reflect seriously on the subject at all, that when the Roman Catholic Church predominates in a country, it seeks to implement its main tenet, namely, that it is the only true church of Christ, and, as Father Francis Connell says (quoted by both Blanshard and O'Neill), 'No

one has a genuine right . . . to profess any religion save the [Roman] Catholic religion.' Since Blanshard wrote his book, the persecution of Protestants in Colombia has intensified. . . ."

Mr. Rycroft makes the following observations: "The truth of the matter is that Roman Catholicism is at its best in Protestant countries." He quotes Mr. O'Neill with approval about Charles Carroll being a signer of the *Declaration of Independence*, and along with Thomas Fitzsimmons a signer of the Constitution. Then Mr. Rycroft continues: "The [Roman] Catholic Church in the United States flourishes and grows in the atmosphere of religious freedom and democracy which come from the great Protestant traditions. We only wish the same conditions existed in all Roman Catholic countries. We cannot forget the words of Thomas Jefferson: 'History, I believe, furnishes no example of a priest-ridden people maintaining free civil government.'"

Mr. Rycroft closes with these strange words: "Fifty or a hundred years will tell who was right, Blanshard or O'Neill." It is indeed strange that so outstanding an authority on Roman Catholic and Protestant relations as Mr. Rycroft should have made such a statement when all around us every day is proof of what Paul Blanshard stated. He did not create the facts—he did, however, courageously uncover those facts.

S. W.

A PRESIDENT IS INAUGURATED

MARTIN RYWELL, 32°

P. O. Box 104, Harriman, Tenn.

ON January 20, 1953, a new President of the United States will be sworn in on Capitol Hill in Washington, D. C. This event evokes Masonic memories.

President George Washington appointed the French engineer, Major Charles Pierre L'Enfant, to plan the Federal City in 1791.

In the summer of 1793, President Washington marched at the head of a Masonic procession in full regalia to lay the cornerstone of the United States Capitol, which was laid in the southeast corner. The trowel which he used is still in possession of Alexandria-Washington Lodge No. 22.

George Washington took his oath of office as President, April 30, 1789, on the Bible belonging to St. John's Lodge No. 1 of New York City. President Warren G. Harding also took his oath of office on the same Bible.

The following Presidents of the United States have been Masons: George Washington, James Monroe, Andrew Jackson, James K. Polk, James Buchanan, Andrew Johnson, James A. Garfield, William McKinley, Theodore Roosevelt, William Howard Taft, Warren G. Harding, Franklin D. Roosevelt and Harry S. Truman. Thomas Jefferson and James Madison were believed to be Masons but no definite proof has been found to date.

[EDITORIAL NOTE: In a letter from John Francis Mercer, Governor of Maryland and member of Federal Convention in 1787, congratulations were extended to James Madison "on your becoming a Free Mason." See *The New Age*, p. 422, July, 1949.]

A MASONIC FUNERAL IN QUEBEC IN 1776

The dignity and orderly procedure of conducting a Masonic funeral back in Revolutionary days is interestingly described in an extract from a report by a German officer of a Hessian regiment to a friend in Brunswick, dated November, 1776. The story was related to the editor of the *Masonic Tribune*, Seattle, Washington, by Brother H. W. Haydon, Grand Librarian of Ontario, which he copied from "The Transactions of the Lodge of Research," No. CC, Dublin, for 1934-38.

"On the 25th of September, I had the opportunity, at Quebec, of witnessing the funeral of a Freemason of the English Lodge. Two Masons with draped banners preceded the procession, being followed by the whole Lodge in pairs, all according to their office and admittance, and in full regalia, with fine white leather aprons in front of the knees, and with Masonic trowels at their sides, the 'frere terrible' (Dreadful Brother, in this case acting as Tyler) carrying a sword to the grave.

"All of the Masons were dressed in black, and instead of mourning coats they had two hand-wide fine white body bands hanging from the right shoulder to the left, similar to the way in which the Hannoverians wore their sashes formerly. From the right hand side of their hats they had a 1½ Ells (a little over a yard) long folded piece of cloth instead of crepe hanging.

"Behind the Lodge walked two clergymen dressed similarly, followed by a detachment of one officer, 4:X. (presumably warrant officers) and thirty men of the English militia company of Quebec, carrying their rifles pointing gravewards as the deceased was an officer in the militia.

"On the coffin there lay the sword and Masonic clothing of the deceased, and 'freres servants' (serving brothers) carried the coffin."

SHRINE HOSPITAL EXPERIENCE

[EDITORIAL NOTE: This article by Ernestine Herrera of La Madera, N. M., is from the *Zuhrah Arabian* of Minneapolis, Minn.]

May I tell you the true story of a little Mexican girl, born of American parents of Mexican or Spanish-American descent, and of a great-hearted organization of men who were good to her? That little Mexican girl is now a grown young woman.

I confess to being that little girl, born in a little village in Rio Arriba County, New Mexico. My father was a farmer and raised cattle principally. He was a veteran of World War I and saw service overseas.

He was used to entertaining folks with card tricks, sleight of hand and acrobatic stunts. As soon as I began to walk he started to train me to do acrobatic stunts with him, such as dance on a chair with one foot on the chair and the other up in the air while he balanced the chair above his head.

I could put my feet upon my shoulders and, by leaning over backward, touch the backs of my feet with my head. By the time I was five years old we were being called upon frequently to entertain our friends at many neighborhood gatherings.

Then came a night when father and I were practicing a new ladder stunt, to be given at a party the next night. There were six rungs in the ladder which father was holding with both hands, with me in the air with one foot upon the topmost rung and the other up in the air.

At that moment my mother suddenly appeared in the door. Seeing me in that precarious position, she screamed and I fell to the floor, injuring the inside of the left knee joint and the nerves therein.

Following that injury, which shortened my leg somewhat, I could only walk with a crutch, or hobble along a little by stepping upon the toes of the injured leg.

At the age of seven, I started to go to the one-room country school near home, which I attended for four years. At that time, our teacher, Mr. Sixto Valdez, took interest in me and my condition. He said to me, "I know of an organization of big-hearted men who are sponsors for a great hospital for crippled children. It is the Shriners Hospital in San Francisco. I will try to get you in there."

My application was sent in and accepted. Then I was sent to San Francisco by train in a Pullman, with meals furnished and all expenses paid by the Shriners organization.

At the end of my journey, I was met by a nurse who took me to that wonderful hospital in her car. Inside of three

days I had been examined by three specialists and then operated upon. One said to me, "Soon you can walk again and play about like other well children."

I was in the hospital for nearly six months. There was no distinction of race, color or creed, and everything was done to keep me and the other patients happy. Then came a day when I was again put into a Pullman car and sent to my New Mexico home.

This is my grateful confession, that I, an unknown little Mexican girl, in very humble circumstances, away from the crowds and big cities, was picked up by a great-hearted organization of men, taken to a big city hospital for crippled children where I was made well—physically, spiritually and mentally—again.

May God bless them, every one.

SOCIAL VALUES OF ALCOHOL

Dr. Albion Roy King of Cornell College, who has given long study to the particular matter of motivations for drinking, writing in "The Psychology of Drunkenness," says that not only is most drinking done in company, but often for the sake of company. People not only seek excitement or relaxation together in obedience to one of the strongest human motives, but they are attracted to drink because of the specific alcoholic effects which they believe enhance their social acceptability. These effects are (1) spontaneity of expression and (2) emotional response. In other words, alcohol, they believe, contributes to conviviality, an end to be desired, certainly, but an end which can be more safely reached. In fact, alcohol dulls true wit and sensitivity, and the emotional responses due to the alcoholic effect can be very great social disvalues.

The actual attraction of alcohol to "buttoned up" people is the result of an illusion; the drinker thinks that he is talking brilliantly when, as a matter of fact, he is inane and stupid in his conversation. He feels that he is very appealing to his companions, when those who have not themselves stupefied their brains with alcohol are repelled. "Wine is a mocker."

Skilled hospitality in cultivated homes contributes to freedom from self-consciousness, freer emotional expression and spontaneity in expression, without resort to the use of drugs. Hilarity and talkativeness may result from passing the cocktails, but the practice also frequently results in ill humor, bad manners, and later regrets; while beauty of appointments, rhythm and melody, good food and a true atmosphere of "gracious living" relieve shyness, prompt a sympathetic flow of conversation and give birth to lovely

memories which are cherished in after months and years. No drug can substitute for educational and social cultivation.—*Masonic Tidings*.

THE RISE OF SPECULATIVE MASONRY

The cathedral builders of Northern Europe and the British Isles were known as Free Masons. Their style of architecture was called "Gothic" and this style was followed in the construction of some 1,500 cathedrals in the above area, hence they were called "the Gothic builders." The lodges of the cathedral builders were located adjacent to the edifices they were constructing. As early as the 15th century these operative lodges began to "accept" persons who were not members of the craft as members of these operative lodges and, by the close of the 16th century, many such persons were so "accepted." In the next century there were three kinds of so-called Masonic lodges, those which were wholly operative, those wholly speculative or "accepted" as that term came into use, and lodges which consisted of both operative and speculative membership.

Finally, in 1717, four old lodges in London established an organization which became the headquarters of London Freemasonry, or what is known as the "Grand Lodge," the first in the world to be founded. Its constituents were Lodges, not individual Masons. Then followed the formation of other Grand Lodges in the commonwealth of the British Empire. Those under the English Grand Lodge were known as "Provincial Grand Lodges." Those later organized in Scotland and Ireland were independent Grand Lodges. In 1730 the first Provincial Grand Lodge was organized in the area now known as the United States, and, like the Mother Grand Lodge, it consisted of the Masters and Wardens of the several subordinate Lodges within its jurisdiction.

Until about 1740 there was no Lodge of Master Masons, only Lodges of Entered Apprentices and Lodges of Fellowcraft performed the work of Freemasonry. However, we find that "fellow" had the same meaning as "Master" in the early period of the Craft. It was not until comparatively recent years that the three Lodges took the names of the three respective degrees—Entered Apprentice, Fellowcraft and Master Mason.

For the record it may be added that the earliest form of the present Grand Lodge was a general assembly which exercised the administrative authority over the Craft of the jurisdiction and which met annually. This was about 1600.

SWIMMING POOL, BUS RIDE AND ROMAN CATHOLIC ROWDYISM

SALIX, a small town in Iowa, raises a new phase of Roman Catholic plotting to obtain free bus transportation to a swimming pool. Before commenting on the matter, let Mr. Miles Galland, president of the Salix Consolidated School Board, set forth the facts. Writing in the *Des Moines Register* and the *Sioux City Journal*, he said, in part:

"In March of this school year, the Salix school board discussed the possibility of offering swimming lessons to interested pupils. In April, slips were prepared and sent home with all children. Each slip provided a place for parents' consent and signature for those who wanted their children to take the lessons. Fifty-one children signed up for the lessons.

"After the slips were returned and counted, the school board passed a resolution making the summer swimming class a part of the school program. It was then decided that we should use one 36-passenger bus, and the rest would be transported in cars.

"On June 18, when parochial school pupils wanted to ride the bus, they had to be refused for two reasons. First, because it is illegal in Iowa to transport anyone except public school pupils and their teachers in a public school bus; and second, because we had more pupils in our own class than we could seat on the bus. No effort was made by non-public school pupils to become members of the swimming class, other than to demand a ride.

"On June 25, about 15 students from St. Joseph school and quite a number of adults (about one-fourth of the adults were not parents and some were from as far away as Moville and Climbing Hill) appeared at the public school and demanded that the pupils from St. Joseph be allowed to ride the bus. This in spite of the fact that there was not room enough for our own class.

"In some places that might be referred to as strong-arm action or mob rule.

"However, knowing that we could not transport pupils other than those attending public school, the bus was ordered returned to the garage and all pupils were transported in private cars.

"That form of transportation was used until a final ruling was received from the attorney general.

"The above is a true picture of the situation as it developed."

An aftermath of this was that four young men in the Armed Services in Korea signed a letter of protest, sending it to the Salix School Board. How did they hear about Salix, Iowa, in the first

place? And, in the second place, what myths were conveyed to them to stir them up to send a joint letter which was not based on a complete understanding of the facts nor any request for the facts from official sources? Is the inference justified that some Roman Catholic chaplain in Korea gathered these four Roman Catholic youths together and instigated the letter?

The public schools are open to children of parents who are Roman Catholic in their church affiliations. If those parents send their children to Roman Catholic parochial schools, either from personal preference or under duress from their priest and bishop, that is their privilege under the laws of this country, federal and state. But let not such parents, having elected to send their offspring to a parochial school, incite their children, or condone the inciting of their children, to take part in an admittedly illegal act.

Does the Roman Catholic hierarchy think that it is helping its cause by rousing its youth to rowdyism? Catholics owe something in the way of good manners and cooperation with their fellow citizens, although in Catholic controlled countries, such as Spain and Colombia and Quebec, for examples, no such consideration is shown to Protestants and other non-Catholics.

The four Roman Catholic G.I.'s raised the question as to what they were fighting for in Korea, as if what they were fighting for was to break down any constitutional provision as to separation of Church and State. Moreover, the Romanites seek to interject such questions whenever they object to our laws, ignoring the fact that the defense of the United States of America is their first duty without regard to any allegiance they may owe to the Vatican City State.

S. W.

DEFENSE DEPARTMENT RULES ON U. N. FLAG

The United Nations flag may no longer be placed above the United States flag, nor in the place of honor, on any military occasion. It can be raised on a military base only when UN dignitaries visit there or on civic occasions honoring the United Nations. These are the only times the United Nations flag may be displayed by the military; even then it must be held in a position subordinate to the flag of the United States. Also it must not be held higher nor must it be larger than the United States flag. The Stars and

Stripes must always be in a position of honor—on the right.

These are the orders from the Defense Department:

"1. The United Nations flag will be displayed at installations of the armed forces of the United States only upon occasion of visits of high dignitaries of the United Nations while in performance of their official duties with the United Nations, or on other special occasions in honor of the United Nations. When so displayed, it will be displayed with the United States flag; both flags will be of the same approximate size and on the same level, the flag of the United States in the position of honor on the right (observer's left).

"2. The United Nations flag will be carried by troops on occasions when the United Nations or high dignitaries thereof are to be honored. When so carried, the United Nations flag will be carried on the marching left of the United States flag and other United States colors or standards normally carried by such troops.

"3. On occasions similar to those referred to in paragraph 2, United States naval vessels will display the United Nations flag in the same manner as is prescribed for a foreign ensign during visits of a foreign president or sovereign.

"4. Except as indicated in paragraphs 1, 2, and 3, the United Nations flag will be displayed by United States armed forces only when so authorized by the President of the United States."

This action by the Defense Department will undoubtedly be used by most civic organizations in flag display. Patriotic citizens have never succumbed to such nonsense as placing another flag above or to the right of Old Glory. The Defense Department issued the new rules on the U.N. flag after various patriotic groups protested against the display of the global flag from government buildings.—*The Sojourner*.

S. R. DEGREES AT AGE 100

Mr. Frank F. Wheeler of Muscoda, Wisconsin, who received the Blue Lodge Degrees in June, 1952, making a Masonic record in that state by becoming a Master Mason at the age of one hundred, became a member of the Dr. Floyd G. Wolcott Class of 110 candidates who were initiated into Scottish Masonry at Madison, during a four-day ceremonial in October. Made the honorary president of his class, Brother Wheeler, a former justice of the peace at Muscoda, plans to apply for membership in Zor Shrine Temple in Madison at its next initiation. Born in 1851, he reached his 101st birthday on the 28th of November, 1952.

WHICH SHALL IT BE?

Two spirits are always at war, struggling to rule the world and each one of us. One is the spirit that denies; the other the spirit that creates. Let any plan be proposed, any enterprise initiated, any scheme suggested for the good of mankind, and people quickly fall into two groups or classes, according as they are ruled by one or the other of these two spirits. The cleavage at once appears between fear and faith, between the backward-looking and the forward-looking, those who doubt and those who dare to attempt new undertakings.

The spirit that denies is afraid of the untried and casts doubt on all the generous impulses and enthusiasms of man. It mocks, discourages, finds fault, raises objections, sees all the difficulties, real or imaginary; it clings to the old, the secure, the established—forgetting that things as they are were once new, untried and full of uncertainty.

This spirit Goethe called the Devil, the only devil that need be feared, and a devil that lurks in all of us shouting "No" to every constructive proposal. It is the cynic that sneers at ideals as day-dreams and delusions, and jeers at the high motives of men, denying the reality of disinterested service and sacrifice. It professes to be very "practical," but it never makes any discoveries, and refuses to try anything until someone else, braver than itself, has put it to a test.

The spirit that creates conceives a new age, dreams of a new world and trusts human nature. It sees things as they are to be a prelude of things as they may be, must be, can be. It believes that plain common people like ourselves are capable of great things; it nurses the seedlings of faith, talent, intelligence, constructive energy, self-reliance and self-respect. It believes, it affirms, it seeks to build, create, to beautify the world, to encourage others to gladden life with faith in the worth of man and the joy of using his high powers.

The influence of man, his power for good, the worth of his life to himself and others, in his community, his Lodge, depend on which of these two spirits rules his life. Today Masonry needs men of vision, power, leadership to lift it out of a rut, rediscover its measureless possibilities, and turn its face toward the tasks and opportunities of our own time. In the making of America Masonry had a great place and part; but America is still in the making—still unfinished, with many elements unassimilated, like stones uncut or polished, unfit for the Temple. It is for Masons of every rite and rank to join hearts in one faith, join hands

in one purpose, and do the things that need to be done in Nineteen-Hundred-and-Now. Hats off to the past; coats off to the future!—*Indiana Freemason.*

MISSISSIPPI DEFEATS THE WHISKEY MONOPOLY

By a margin of practically 60,000 votes, the State of Mississippi has turned back the attempt of the nationally organized whiskey trade to overthrow state prohibition.

Sixty-seven of the eighty-two counties of Mississippi voted against county option on sale of whiskey. Fifteen favored the wet proposal. As a result of strong dry sentiment in the state, Mississippi ranks forty-second among all the states in alcoholism, i.e., forty-one other states have higher alcoholism rates than Mississippi.

The whiskey traffic in the United States is a practical monopoly, with most of the whiskey trade under the control of four great concerns. The people of Mississippi were directly opposed to this mighty nationally organized traffic which is determined to open up every area and every population group to exploitation. Because of its toleration of the sale of beer, which is deeply involved in the bootleg traffic, enforcement of prohibition of whiskey in Mississippi has been difficult. The people of that state are determined that the law shall be strengthened in such a way as to discourage the consumption of intoxicants.

The victory in Mississippi gives the dries a two-to-one record. They lost Kansas by a narrow margin, due to the failure to arouse the Christian people of that state in time to repel the whiskey invasion. The results have been increased drunkenness, drunken driving, and disorder. In Oklahoma, the dries scored a resounding victory, and now Mississippi has taken decisive action.

An experienced politician once remarked that the trouble with the liquor traffic is that you can't say anything in favor of it in a stump speech. The accumulation of vast fortunes by men who were in the bootleg traffic before repeal, and who now are prominent in the liquor trades; the granting of distribution franchises to some of the worst hoodlums in the United States; the contribution of liquor money to both of the great political parties; the vast increase in alcoholism, drunkenness, drunken driving, and drink-caused crime, has put the traffic in whiskey, wine and beer in a well-nigh untenable position. Add to this the shameless use of radio and television, which results in the indoctrination of small children in the drink custom, and we have a situation which is favorable

to an offensive effort against the liquor evil in this country.—*The Clipseet, Washington, D. C.*

ROMANISM IN THEORY AND IN PRACTICE

Miss Ruth O'Keefe (Boston, Mass.): "I would like to ask Father Stephens a question which no non-Catholic would ask—and that is, why is the practice of the Church in communities where it is dominant so different from the theory as he has expounded it? I am referring to Quebec, and, as a matter of fact to my own State of Massachusetts, where not only was the Child Labor Amendment opposed by a representative of the Cardinal, but also the raising of the school age to sixteen?"

Father Stephens: "I do not quite get your question."

Miss O'Keefe: "The question is, Why is the practice of the Church in Quebec, for instance, where it is dominant, where it has a powerful influence on legislation, so different from the theory as expounded by you and which we all recognize to be the true Catholic theory?"

Father Stephens: "I suppose you can just chalk that up to the weakness of human nature and the failure of individuals to live up to high principles of their faith. That is the only answer I can give you."

—From the Stenographic Proceedings, p. 103, The Williamstown Institute of Human Relations, held under the auspices of the National Conference of Christians and Jews, 1939.—*Protestant Action.*

[EDITORIAL NOTE—Where was the "weakness of human nature" manifested—in Quebec or Massachusetts? Apparently it was in Quebec, not in Massachusetts, where Miss O'Keefe recognized that it is true Catholic theory not to support child labor legislation and not to favor the advancement of the school age to sixteen.—E. R.]

CITY GIRL IS BEST FARMER'S WIFE

According to the *Belfast Weekly Telegraph*, this momentous question was settled in a debate at Clogher, County Tyrone, in North Ireland, recently. Judges in the debate gave their verdict in favor of the motion that the city girl makes a better farmer's wife than the country girl.

A large audience heard the debate, which was between the Clogher and Clanabogan (Omagh) Young Farmers' Clubs. Supporting the case for the country girl were four members of the Clanabogan Club, and, for the city girl, four members of the Clogher Club. Mr. R. Irvine, manager of the Ulster Bank, Clogher, presided. The judges' point margin was 77 to 68.

THE ART OF HAPPINESS

There never was a time when so much official effort was being expended to produce happiness, and probably never a time when so little attention was paid by the individual to creating the personal qualities that make for it. What one misses most today is the evidence of widespread personal determination to develop a character that will in itself, given any reasonable odds, make for happiness. Our whole emphasis is on the reform of living conditions, of increased wages, of controls on the economic structure—the government approach—and so little on man improving himself.

The ingredients of happiness are so simple that they can be counted on one hand. Happiness comes from within, and rests most securely on simple goodness and clear conscience. Religion may not be essential to it, but no one is known to have gained it without a philosophy resting on ethical principles. Selfishness is its enemy; to make another happy is to be happy one's self. It is quiet, seldom found for long in crowds, most easily won in moments of solitude and reflection. It cannot be bought; indeed money has very little to do with it.

No one is happy unless he is reasonably well satisfied with himself, so that the quest for tranquility must of necessity begin with self-examination. We shall not often be content with what we discover in this scrutiny. There is so much to do, and so little done. Upon this searching self-analysis, however, depends the discovery of those qualities that make each man unique, and whose development alone can bring satisfaction.

Of all those who have tried, down the ages, to outline a programme for happiness, few have succeeded so well as William Henry Channing, Chaplain of the House of Representatives in the middle of the last century.

"To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to the stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious grow up through the common."

It will be noted that no government can do this for you; you must do it yourself.—*Anonymous*.

So live that the preacher at your funeral will not be unduly embarrassed.—*Fred Sanborn*.

A CHRISTMAS CAROL

Prof. Earl W. Oberg, Phillips University chairman of drama, Enid, Oklahoma, and 33rd Honorary Mason of Oklahoma Consistory, at Guthrie, will this year present for the 34th consecutive time Charles Dickens' immortal "A Christmas Carol" for the faculty and student body of the university at 10 a.m., on December 18th.

In more than fifty years of telling the tale, Brother Oberg has given it an estimated 600 times throughout the world, by personal appearance, radio, television and recorded phonograph album. Starting early in December, he devotes the entire month to the "Carol," giving it in the exact words of the author, and impersonating all the characters without the aid of wigs or make-up. Invitations to give the story pour in upon him from all over the Southwest.

Paraphrasing Charles Dickens in his original preface to the story, Brother Oberg says: "I endeavor in my interpretation of this story to show forth a Ghost of an Idea which shall not put my listeners out of humor with themselves, with each other, with the season or with me."

THOUGHT OF THE DAY

We often have heard it said that the only proper way one can attempt to influence another is by encouraging him to think for himself. One of the major tasks confronting us today is to teach the masses to think for themselves. People must learn to read between the lines, to analyze and to evaluate what they hear, read or experience; otherwise they are apt to be led far astray and eventually betrayed. Man must learn to distinguish between facts and propaganda, in order that his character may not be badly warped. Right habits of thinking by the individual for the benefit of not only himself, but for society as a whole will help to secure the sameness of aim and purpose. We must be ever watchful lest the minorities betray us for their own gain.

To learn to discriminate between the worthless and the worthy, discarding or effectively restraining the baser elements and preserving, nurturing and utilizing life's finer qualities, is invaluable to both private and group life.

A Chinese life insurance company, worrying about a policy owner who had forgotten to mail his premium, sent this memo: "Esteemed policyholder, kindly refrain from joining illustrious ancestors while insignificant premium repays unpaid in offending pocket since meantime honorable family, not company, is holding the burlap."—*Prophetic Ideas*.

TECHNICAL MEN WHO WRITE AND TALK WELL IN DEMAND

Businessmen want technical men who can write and speak good English, not fancy English, but plain, everyday, idiomatic, well-chosen words and phrases, assembled with care as to spelling, syntax, and clarity of expression, in plain language, to have and put in practice the idea that words are to express thought and not conceal it.

A survey made among executives of large business manufacturing and merchandising firms showed they feel there is a painful lack of men with the dual accomplishment of technical proficiency and linguistic command of English.

One business executive is quoted, in "Scholastic Teacher," as saying that the blame for the shortcomings in language and speech achievement is traceable to the secondary school. This observation will meet with general acceptance by those whose experience and study qualify them to express an intelligent opinion on the subject. It is in junior year at high school that the study of rhetoric is begun, and the previous years, which were concerned with the drudgery of grammar, now are rewarded with an opportunity to put into practice the formulation of sentences, paragraphs and complete compositions. In the hands of a skillful teacher the youthful appetite is whetted to continue study and practice and, from such a classroom, come students who in mature years express themselves in English that is clear and understandable and to the point.

STARTLING BUT TRUE

Has it ever occurred to you that in our social system the politician is enabled to reach a position of responsibility without having any training? He serves no apprenticeship. He masters no course of study. He need pass no examination as to his ability. He receives neither a diploma nor a license to practice. The veterinary who doctors our dogs and cats is required to show more careful preparation for his calling than is the politician who seeks to direct not only our industrial but much of our personal life.—*Exchange*.

Charles Albert Adams said: "It would be well worth the cost if all the children of all the people attended our public schools. There they learn to live, play and work together unmindful of differences in race or creed. Where children of one creed are kept apart from others there results a divisiveness which too often begets suspicion, distrust and intolerance." [Mr. Adams was Founder of Public Schools Week in California.]



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The Supreme Council Favors:

1. The American public school, nonpartisan, nonsectarian, efficient, democratic, for all of the children of all the people.
2. The inculcation of patriotism, respect for law and order, and undying loyalty to the Constitution of the United States of America.
3. The compulsory use of English as the language of instruction in the grammar grades of our public schools.
4. Adequate provision in the American public schools for the education of the alien populations in the principles of American institutions and ideals of citizenship.
5. The entire separation of Church and State, and opposition to every attempt to appropriate public moneys—federal, state or local—directly or indirectly, for the support of sectarian or private institutions.